/202 cont./

the second Chiriguano man and the second Chiriguano woman; I have even made use of this to condemn the vice of polygamy in my monthly instructions to the infidels.

/The last paragraph on p. 202 and the first paragraph on p. 203 are omitted in the translation. The remainder of p. 203 follows./

It is very natural that the Chiriguano race should form a family. Each tribe, or people, is an association of families. They are made up of fathers and children, but many times they have at their head a grandfather and grandmother who are much respected but who never give any orders or manage things; instead they serve their children willingly as servants, the grandfather in bringing in firewood, planting, and weeding, and the grandmother in everything that a woman can do.

There does not seem to be any other race like the Chiriguano in Bolivia, which like none other gives free rein to the passions, especially lewd ones. A maiden who commits a bad act is the pride of her mother, who is content with saying that now her daughter is a woman and ready for it. If a young man does similar things and his father finds out about it, he will ponder the act of his son and say, Cuimbae co, he is a man. This expression is heard frequently (1).

1. When the missionary attempts to reprehend or punish the sin of some Chiriguano boy, the father, the grandfather, or the cacique petitions for him, and the best words to lessen the punishment or to say that he deserves no punishment are: Cuimbae ma co, he is now a man.

Excessive corruption is the result, and, if the Toba race is distinguished by its inclination toward thievery, the Chiriguano are distinguished by their inclination toward lechery, as old and wise missionaries of the stature of Father Corrado and Father Giannecchini can testify. Let the reader consider that the

881 raised to the ceiling. They leave her there for a period of
[785] four days in strict fasting and, of course, without her opening her mouth to speak to anybody, not even to ask for necessary things, because if she should talk or ask for anything, misfortune would appear at once.

At the end of this first test, which the maiden has scarcely felt, they lower her on the fifth day, wash her head with potash of Ñetira, and shave off the adolescent girl's hair. Meanwhile in a corner of the house far from the door, they have prepared a wall like a corner piece, made out of slender sticks a meter and 50 centimeters high more or less.
[785] Wrapped in her tipoi or clean clothing, the unfortunate girl goes there, into her pen, and begins her strict fast, which they call Yicuacu, or hiding (1).

> 1. This rigorous way of life does not seem at all strange to the maidens, because before it comes their mothers have prepared them for it, and they believe in everything with blind faith.

The girl remains in her enclosure for a week without doing anything, with face to the wall in order not to see or talk to
[262] anybody. Her usual fare is boiled maize, Atiruru. Sometimes she also eats meat if there is any, but in very small quantities. She neither tastes nor desires other foods. Were she to eat parched maize, she would not be good at feeding her children when she has them, because her breasts would be
[271] dry all her life. Her usual beverage should be natural clear
[273] water. Were she to drink chicha, she would be barren, be-
[842] cause it contains alcohol and acridness, which would stop the effects of conception during her marriage.

881 When the week is over, the fasting continues, but less
868 harshly; her parents have obtained cotton or wool, have
867 prepared the spindle and wheel, with the little potsherd in
283 which they put a few ashes or sand so that the spindle will turn more easily. The mother hands over all this to her daughter, who begins to work and learns that she has been born for work.

/221 cont./

Private Life

593 888 The father and mother take great pains for the material or corporal well-being of their children, both male and female, and they in turn have affection for their parents. Nevertheless there is no lack of creatures with very bad inclinations, who forget their parents' goodness, forget the labors undertaken by the latter in caring for them in their tender years, and abandon them in their old age in the midst of their suffering and privations.

593 861 867 273 The father and mother almost never address harsh words to their children; much less do they correct them with corporal punishment. The children attend the public drinking sessions in the company of their parents, and how strange it can seem to see father and son sometimes drunk together in the streets or in the plaza of the town! They see their fathers in other people's fields, taking advantage of the first fruits, and then the son does what he has seen. He hears his mother telling stories not at all clean, he sees acts not at all moral, he witnesses altercations in the house, hears his mother's jealousy, sees his father's bad deeds, and he thus will naturally follow the same path when he arrives at an age of competence and even before.

855 603 581 If the woman is very young when she is married, as often happens, it is the grandparents who take care of the grandchildren so that the young daughter may have more time to enjoy herself, since in the beginning /222/ marriage is nothing but fun for the young people (1).

855 593 606 1. Young girls help their mothers in the care of their own children and in the preparation of chicha, knowing that the drunken husband will first hit her, or even his parents-in-law if they try to protect her.

/221 cont./

Private Life

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/223 cont./

881 868 867 283 The young girl receives her mother's injunctions without uttering a word, without making any comment, respects the advice and admonishments in the same silence and more than that of a mute, because she hears and keeps quiet without making any movement at all, without raising her eyes or moving her head. She begins her work as soon as her mother withdraws: she combs the wool or cotton with her fingers, cleans it of /224/ whatever dirt it may contain, and begins to spin, a duty learned from early childhood (1).

[785]

1. The maiden who fasts can only work in the place where she is enclosed; therefore she cannot help her mother even to clean the house.

881 868 867 286 When her mother sees that she has enough to make some small article, she directs the weaving, and the first thing that is made is the Hapicuana for her father and then another for her mother, with which they are very happy, and even their friends congratulate them on the work of the daughter, for whom they, of course, profess sympathy and respect as a sacred person, because she is in the period of fasting or hiding, since both things are done when these maidens reach puberty (2).

2. The same word, Yicuecu, is used for the fasts ordered by the Church for neophytes. There is no other word in the language.

881 885 During the first month or first moon, Yasi, the seclusion or hiding is the most rigorous, because the symptoms of puberty should manifest themselves two times in order that they may be considered true ones, that is to say, the Chiriguano do not believe that a woman is ready for marriage until after it has been ascertained that her menstruation is regular. This, which for women is their relief and their health, is called Hugüi in adults, but for pubescent girls the first as well as the second is called, as I have already said, Yimundía.

/224 cont./

881 885 After this neither the fasting nor the hiding or seclusion are so rigorous, and occasionally the maiden, who is now a woman, comes out of her pen into public life, returns to domestic chores, and begins to attend the drinking sessions in order to be seen and to catch the attention of the young men. An occasional one will do this, but the majority, taking their parents' advice, persist and continue fasting until their hair grows out again, even to the shoulders, and others persist for a year without coming out into the light, with the result that many of them become quite pale like alabaster, and, like people with light-blue eyes, when they come out into the light they see very little. But with the whiteness of their skin, their smooth and shiny hair, and their blue eyes, with their ornaments of necklaces and bracelets, and the achiote cosmetics which they charmingly have had put on their cheeks and brows by their older companions, they inspire the admiration of all the people who have congregated (3). /Illustration appears here./

> 3. The reader will easily understand that to come out of seclusion is like a wife who comes out of her house to move into that of her husband; for this reason one comes out highly adorned.

881 867 /225/ During the fasting and seclusion, the maiden does not go out by day; her going out is done at night, not for diversion, but only for what is absolutely necessary, and this is generally done very early, before daybreak, so that she may get used to not being lazy, so that she may know that she ought to be very diligent, to avoid being deceived by sleep, because the one who is to be her companion for life is accustomed to eating early, before going to the field or the forest. For this reason a woman must be an early riser in order to prepare what is necessary for herself, for her husband, and for her children, who also ask for food soon after awakening.

[text continues on p. 306]

/225 cont./

881 When she goes out at night, her mother accompanies her,
867 but before this is done she receives a thousand pieces of ad-
593 vice and admonishment to walk slowly and very carefully, not to step on things that might injure her, such as excrement and other things that her enemies or evil spirits have scattered around the house, especially by the door and along the path which she must follow. The maiden listens and keeps quiet, absorbs everything, and does everything as well as or better than a Carthusian novice, because her mother has already filled her head with so many superstitions and has frightened her with too many dangers.

The father rarely concerns himself with his daughter during the fasting period: he only sees to it that she does not lack food and work. He rarely talks to her, but he loves her like [574] his own eyes and soul. Other persons cannot address her, nor do her parents permit many and prolonged visits during that period; in addition everyone also knows that that house is now sacred and abstains as much as possible from frequenting it (1).

1. When an attempt was made to reorganize the S. Antonio Mission of Parapiti, the daughter of a prestigious Indian was keeping a strict fast. It was said of her that she could die, it was so strict. Hardly anyone could see her, and the poor girl in fact did die a short time later.

885 When the seclusion period decided on by her parents ends,
195 the girl puts away her clothing of what we might call penitence, washes her face, combs her hair, now grown out, adorns her cheeks with the help of her friends, adorns her neck and throat with necklaces of beads, reales, or medios of silver, puts bracelets on her wrists, rings on her fingers, puts on her tipoi of drill or chintz, in various colors, and goes out in public in order that thus decked out she will arouse admiration and some young man may fall in love with her and ask for her to be his wife when it seems appropriate to him, because now she is no longer a child, but a woman who can carry out